MINUTES

OF THE

THIRTY-SIXTH ANNUAL MEETING,

OF THE

MISSISSIPPI BAPTIST ASSOCIATION,

CONVENED AT LIBERTY,

AMITE COUNTY, MISSISSIPPI,

September 30*th*, *and October* 1*st and* 2*nd*, 1843.

LIBERTY, MI:
AUGUSTUS W. FORSYTHE, PRINTER,
1843.

MINUTES.

SATURDAY, SEPTEMBER 30TH, 1843.

The Mississippi Baptist Association met pursuant to appointment, and Elder HOWELL WALL, delivered an introductory discourse from John, 3rd Chapter and 10th verse, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

The death of our former Moderator, Brother CHARLES FELDER, and the fact that Brother BOND, our former Clerk, was in another Association, rendered a new arrangement necessary. Brother YOUNG being invited, opened the meeting by singing and prayer; after which he nominated Brother RIVES as Moderator, and Brother ROBERTS Clerk, pro. tem. The nomination was sustained.

Letters from 22 Churches, and Delegates from 21 were received and the letters read; the names of the Delegates enrolled, and the statistics of the several Churches set down in order.

Officers were then elected by ballot.—Z. RIVES was chosen Moderator, and H. D. F. ROBERTS, Clerk.

Letters of correspondence were called for. Brethren FORTINBERRY and MCGEHEE, presented themselves as Messengers from Pearl River Association, with a letter and parcel of Minutes. The right hand was given them by the Moderator, and they were invited to seats. From Eastern Louisiana, Brethren BOND and L. WALL, Messengers, with a letter and package of Minutes. The right hand was given, and the Messengers invited to seats.

Resolved, That this Association correspond with the Eastern Louisiana Association.

Appointed Brother M. BARLOW to write a Circular of Correspondence to be printed in these Minutes.

Appointed J. B. SMITH, J. YOUNG, and M. BARLOW—together

with Moderater and Clerk, to be a Committee of Arrangement and Revision. The Messengers from the sister Associations were respectfully invited to attend with them and afford their assistance.

Appointed Henry D. F. Roberts to write a Circular Letter to be printed in these Minutes, by Monday morning. Brother Felder had been appointed to write it.

Appointed J. B. Smith, E. Courtney and T. M. Bond, to prepare an Obituary, commemorative of our high regard for Brother Charles Felder, to be printed in these Minutes.

The following Brethren were appointed Messengers to the following Associations, viz: Howel Wall and Jesse Young, to Pearl River—Ezra Courtney and Howel Wall to Eastern Louisiana—J. B. Smith and W. B. Wall, to Western Louisiana—and Henry D. F. Roberts to Leaf River.

David Lea, T. R. Cheatham and Stephen Yarboro, who had been appointed to arrange the preaching, reported as follows, for Lord's day. J. B. Smith, T. M. Bond, Wm. Fortinberry, and Lorenzo Scofield, in the order of their names.

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Sunday, October 1st, 1843.

On Lord's day, commencing at a little after ten o'clock, the above named Brethren, addressed a large and respectable audience assembled at a stand, prepared in a beautiful grove near Liberty, in a solemn and impressive manner; many were moved to tears, and we hope good seed were sown in good ground, whose fruit shall be to the glory of God.

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Monday, October 3rd, 1843.

Met pursuant to appointment: Opening prayer by Brother Roberts.

Committee of Arrangement made their Report which was adopted.—Appointed a committee of finance, Brethren S. M. Bryan and T. R. Cheatham.

1st.—Called for Reports.—Brother Barlow presented the following Circular of Correspondence, which was adopted, viz:

The Mississippi Association, to Corresponding Associations, sendeth—*Greeting*:

Dear Brethren:

Under the protection of a kind and merciful Providence, we have been permitted again to assemble, and engage in the services of our Lord and Master. The intelligence received from our Churches, presents a gradual increase in numbers and graces. At our last meeting we dismissed a number of Churches to form an Association on our Southern border; and at this meeting, a number more have applied for letters to organize on our Western border; so that our

body has become much reduced. This presents an additional claim for the enjoyment of your correspondence; as well as great zeal and faithfulness on our part, for the prosperity of Zion in our midst. We rejoice to hear of your active engagedness in Missionary, Bible and Sunday School labours: and we desire that you may possess liberal hearts and hands in the work; remmembering, that he that soweth sparingly shall reap sparingly; and he that soweth bountifully shall also reap bountifully. Go on; we bid you God-speed. "Make to yourselves friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

We reciprocate your kind feelings, and wish grace, mercy, peace and prosperity to attend you in every good word and work.—Amen.

The Committee appointed to prepare an obituary of Brother FELDER, reported as follows:

Whereas, it has pleased an Allwise Providence, to remove, since our last meeting, our beloved Brother and Moderator, CHARLES FELDER, who was in the Sixtieth year of his age, and who has been 34 years a preacher; 24 years of that time he has lived in this Association. He was a sound, consistent, and able Minister of the New Testament. As a Pastor, he has been surpassed by none in our country; as an Evangelist and Revivalist, few exceeded him. His Christian deportment, and soundness in the faith—connected with his indefatigable labours for the extension of the Redemer's kingdom—his making and preserving peace in the Denomination, and with all men—have embalmed his memory with undying esteem.

Resolved, therefore, That while we submit to the dispensation of Providence—we deeply sympathize with his afflicted family, and mourn our own irreparable loss.—Yet, we rejoice to know, he died 'strong in the faith, giving glory to God.'

The Clerk was appointed to write and publish a short memorial of Brethren JOHN WILSON and RICHARD QUINN, and Sister FELDER, wife of Elder CHARLES FELDER, deceased, who have departed this life since our last annual meeting. He offers the following:

How are the mighty fallen! How are the amiable mingled with the dust! How many have been removed this year, to join the congregation of the Just, in Heaven! But while we mourn their absence from us, and pass, in melancholy silence, the little monumental heap of earth that covers their mortal remains; we doubt not that our loss is their infinite gain. By faith we look forward and realize a time, when the voice of the Archangel and the trump of God, shall be heard in the Valley of Death—when our dear departed friends shall be raised in glorious beauty and immortal youth, and again united with us in the praises of God. When we shall see,

'Truth, Love and Mercy in triumph descending—
'And Nature all glowing in Eden's first Bloom,
'On the cold cheek of death, smiles and roses are blending,
'And Beauty Immortal, awake from the Tomb.'

The Financial Committee reported that there were in the hands of the Treasurer, of last year's funds, $76 50
Amount collected from the Churches, (except Liberty,) 68 35

Total, $144 85

By Petition, 7 Churches, viz: Hepzibah, Clinton, Bethel, Jerusalem, Percy's Creek, Fort Adams, and Jordan, were dismissed from the Association, to organize an Association on our Western border.

2ND.—The Circular Letter called for—read, and approved.

3RD.—Queries called. None were offered.

4TH.—Motions and Resolutions.

Resolved, That this Association appoint EZRA COURTNEY, SHADRICK COKER, JESSE YOUNG, ZACHARIAH RIVES, HENRY D. F. ROBERTS, WILSON CLARK and THOMAS R. CHEATHAM, a Committee to meet and revise the Fourth Article of Faith, of this Association, so far as respects Form, and report at our next meeting. (It was understood that the object of the Committee's appointment, was to make up aforesaid Fourth Article, with Scriptural language.)

By motion of Brother ROBERTS, Brother EZRA COURTNEY, with the aid of Brother T. M. BOND, was appointed to draw up and furnish Brother D. BENEDICT, with a brief History of this Association, and of the Elder Churches composing it.

It was Ordered: That the Treasurer of this Association forward to the Treasurer of the E. L. Association, a third part of last year's surplus of money remaining in his hands.

Offered by Brother J. B. SMITH:

Resolved, That the kind and hospitable manner in which the inhabitants of Liberty and the vicinity, have entertained the Ministers and attendants of this Association, calls for an expression of our unfeigned thanks.

5TH.—Appointed Elder RIVES to write a Circular for next year.

6TH.—Appointed Brother E. COURTNEY to Preach the Introductory for next Meeting, and Elder S. COKER, his Alternate.

7TH.—Appointed Elder H. D. F. ROBERTS to superintend the printing of 800 copies of these Minutes, &c., and attend to their distribution.—And that he receive the usual sum of $15 00 for the same.

By motion, The Association tendered their thanks to the Moderator and Clerk, for their prompt and efficient services, during this meeting.

8TH.—Adjourned to meet with the Galilee Church in this County, on Saturday before the 1st Sabbath in October next.

HENRY D. F. ROBERTS, *Clerk*.

Signed, ZACHARIAH RIVES, *Moderator*.

(The Ministers now in this Association, are EZRA COURTNEY, JESSE YOUNG, SHADERICK COKER, H. D. F. ROBERTS, ZACHARIAH RIVES, JAMES B. SMITH, MANSFIELD BARLOW, A. W. POOLE, LORENZO SCOFIELD, HOWELL WALL, WILLIAM B. WALL, WILSON CLARK, *Ordained;* and ROLAND WILKINSON, —— ALLEN, and N. PALMER HOTCHKISS, *Licentiates*.

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TABLE OF THE CHURCHES COMPOSING THE MISSISSIPPI BAPTIST ASSOCIATION, FOR THE YEAR 1843.

ABSENT DELEGATES MARKED THUS *.

NAMES OF CHURCHES.	NAMES OF DELEGATES	Baptized,	Rec'd. by letter,	Restored,	Dismissed,	Excluded,	Dead,	No. constituted,	No. of Ministers,	Total number,	Post Offices nearest to each Church.	Contributions,
BETHEL, 100.	J. C. Glass,* Joshua Glass,	12	1		2					70	Woodville,	2 00
N. Providence, 1805.	T R Cheatham R. Thompson,			1	4	2	1		1	61	Liberty,	5 00
Ebenezer, 1806.	Jesse Young, Wm. L. Johns,	7	1		4		1		1	59	Rose Hill,	6 00
East Fork, 1810.	John Everett, A. Spurlock,				2		4			71	Liberty,	5 00
Zion Hill, 1811.	Right Seal, Aaron Butler,			1	1	2	1	16		40	Liberty,	4 00
Shiloh, 1811.	Not represented,										Whitestown,	
Jerusalem, 1812.	Howell Wall, Wm. B. Wall,	1	1		2	1			2	141	Liberty,	5 00
Percy's Creek, 1812.	John Mayes, Wm. Rule,	4	5			2	1			65	Woodville,	
Fort Adams, 1813.	Lor. Scofield, J. L. Downs,	10		3	15	5	3		1	95	Fort Adams,	5 00
Hepzibah, 1813.	[E. White and J. F. Austin,] [E. Henry, and Bill. Taylor,]	25			1	2	1			209	Clinton,	
Hopewell, 1813.	Not represented.										Meadville,	
Galilee, 1824.	Thos. Causey, B. Straughan,	1	3	1		4	1	7		38	Centreville,	4 00
Mars Hill, 1815.	Lot Wilson, M Whittenton	2	1		4		3			34	Smithdale,	2 00
Salem, 1826.	Burrel Carter,* Charles Tate,	7	1		3	1	4			52	Holmesville,	4 00
Friendship, 1818.	Shad. Coker,* Joseph Hart,	4	2			1		6	1	36	Holmesville,	3 75
Ramah, 1820.	Wilson Clarke John Gill,	3			3	1			1	24	Smithdale,	3 50
Jackson, 1835.	Ezra Courtnay S. M. Brian,			6	1	1			2	58	Jackson,	1 00
Clinton, 1836.	Jas. B. Smith, S. Yarboro,		2		2		1		2	76	Clinton,	2 00
Mt. Pleasant, 1837.	Z. Rives, James Hall,	3	2			2	2	22	1	45	Holmesville,	4 30
Liberty, 1837.	H D F Roberts, David Lea,		2		1	3	1		1	102	Liberty,	6 00
Mt. Zion, 1820.	Geo. Cloy, John Bolin,					1		17		21	Meadville,	1 80
Friendship, 1825.	Pat. Mullen,	4	1							26	Brook Haven,	2 00
Spring Hill, 1842.	Letter, but no representative.	3	2			1				15	Meadville,	2 00
Jordon, 1842.	L. Thompson, Sam'l. Woods.	3			1	1				22	Point Coupee	

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CIRCULAR LETTER.

The Mississippi Baptist Association, to all the Churches within her bounds, sendeth Christian salutation.

DEAR BRETHREN:

Permit us to bring before you in this present Circular, a much neglected, but all-important subject. Perhaps no one point to which we could draw your attention at this time, deserves such regard, as the necessity of a regular and well-digested plan for supporting our ministers. Whatever objects of charity have been presented for the contribution, and efficient support of our denomination; whether Bible or Missionary Societies, funds to be raised for the establisment of an institute of learning—or whether it be the education of your children, or building Churches, &c.,—you have evinced a liberality highly laudable, and manifested a zeal sure of securing success. But in the midst of this praise-worthy attention to these all-important objects of christian benevolence, have you not neglected the just, righteous and Heaven-required claims of your Pastors, and supplies, who labour and toil for your spiritual comfort? And who with lungs often bleeding from over exertion, exhibit, from Sabbath to Sabbath before you, the glories of a crucified and risen Saviour? Oh! Brethren! how can you reflect on the joy and peace which have thrilled your inmost souls, while your ministers have laboured to present in glowing characters, the heavenly bliss, and joyful transports which await redeemed sinners—and then, with cold and heart-chilling neglect, suffer your servant and his family to subsist on the cheerless pittance a few days labour will procure.

Let us for one moment consider who our Pastor is? The character equally applies to every true Minister of Christ, and we address every Church alike in our bounds.—He is like ourselves, a poor sinner, saved by grace, and taught by the spirit to love and honor God, and to love his people. But is called in an especial manner from pursuing the ordinary avocations of life, to labour for the salvation of souls, and the establishment of the Redeemer's Kingdom over the world. Nor is this call of such a nature that it may be dispensed with—but a dispensation of the gospel being committed unto him, a woe from the mouth of the Eternal is pronounced against him, if he preach not the gospel.

High Heaven has issued the commission, and he is under present and eteral obligations to God—to himself and to "a world that lieth in

the wicked one," to "preach the word; to be instant in season, and out of season." Among the *gifts* enumerated by the Apostle St. Paul, the *pastoral* occupies the *third* place. The gift of *Apostleship* was confined to the first age of the christian Church, and has never been bestowed on but twelve individuals—the second, viz: that of *Evangelists*, or what we now term *Missionaries* was bestowed on Timothy and Titus, and still exists. The *third*, though not so high, is doubtless, to the Churches at large the most important.

Now the true Minister of Christ is not altogether at liberty to choose his place of residence, but must submit to an overruling Providence. When invited to take the oversight of a Church, he is commanded to do so "willingly, not for filthy Lucre, but of a ready mind," 1 Peter, 5, and 2. The fact of a ministers refusing to preach to a Church for the lack of any *particular* sum as a salary, has no foundation in the word of God. To say I will preach for a thousand dollars, for five hundred dollars—or for one hundred dollars—in a word setting up a *certain sum* for which he will supply a Church, and without which he will not preach to her, savours much of a love of filthy Lucre, and has no precedent in the writings of the Apostles nor among the primitive Saints. It was a part of the *apostolic* gifts and not the *pastoral*, to point out this duty to the churches. *They* have discharged that duty, and have left no one Church-member the smallest shadow of an excuse for refusing, according as God has given him ability, Gallatians 6, and 6, Romans 15, and 27, to contribute of his substance, for the comfortable support of his minister.

How revolting to every sympathetic feeling of the soul, to coldly neglect one whom God has placed in the delicate situation above recited! We have seen that his calling is of God, that his situation is of God's choosing, that a seal is fixed on his lips, in respect of the wages of his labour; and that he is therefore, under a necessity of labouring for the spiritual welfare of the Church, whether they compensate him or not, till Heaven shall open a way for his removal to another place. It has come to pass, that if a minister urges on his congregation the words of divine inspiration, on the subject of paying preachers for their services, that the members of the Church will cry out against him as a *hireling*; as one seeking *theirs* and not *them*, as a preacher for money, and not for the good of souls. Brethren, these things ought not so to be; every part of divine Revelation is equally binding. Some things may be of higher importance than others, but they are not more true, nor more to be regarded. The same mouth that said 'Repent ye and believe the gospel,' has also said 'the labourer is worthy of his hire.' Luke 10, and 7.

It is not in the light of a *charity* that the Pastors of our Churches expect their pay, but in the light of *debt* which God has made it the duty of the Churches to discharge. God has "even so ordained that they who preach the *gospel* should live of the *gospel*;" 1, Corinthians 9, and 16. The whole first half of the ninth Chapter of the first Epistle to the Corinthians is taken up in reasonings and arguments by the Apostle to prove to the Churches that it is the will of God that his Ministers who impart the knowledge of *spiritual* things, should

receive in return a supply of *carnal* things. That no man goeth a warring at his own expense. That the mouth of the ox that treadeth out the corn is not to be muzzled. That they who serve at the altar should live of the altar, &c. We recommend the said ninth Chapter of Corinthians to your careful, prayerful and fruitful perusal. It is then in the light of a *moral obligation* that you are to view your indebtedness to him you have chosen for your Pastor. It is an obligation from which nothing but discharging the debt can release you: and should you live and die without discharging it, you will die under the weight of and *unpaid obligation*, which God and not man has laid upon you.

Our Heavenly Father, in the days of the prophets complained of his people greatly on this head. See Malachi, 3 Chapter, and 8 verse, where Jehovah remonstrates in these words. 'Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In *tithes* and *offerings*.' Hence it would seem, that in the court of Heaven, it is set down as a high crime to withhold our hand, and defraud of their rightful dues, those who serve at the altar. God who is the giver of life and health and all things we enjoy, puts in his just claim, and pronounces the refusal on the part of his people to support his ministers, an act of robbery; and in as much as he is somewhat represented by every faithful minister, he considers the injury committed against himself, and says ye have robbed *me*. How awful is the thought! what a fearful thing to fall into the hands of the living God! Doubtless, a state of death-like coldness, and barrenness in religious exercises and enjoyments will be visited upon Churches and indivduals, guilty of such sacriligious robbery.

About the time Malachi prophisied, the Jewish nation were beginning to suffer those dire calamities under the rapacious successors of Alexander the Great, which are so feelingly and graphically described by the Maccabees and Josephus. They were neglecting to bring their daily sacrifices and their free-will offerings to the Temple, which formed the principal support of the priests, and indeed of the *tribe* of Levi. By their vain *traditions*, they were setting aside the *commandments* of God, and enlarging their Mishua, which so obscured their understanding in divine Revelation that when Messiah "came to his own, his own received him not." They were often defeated by their enemies in battle—their wives and little ones were delivered into the hands of murderous savages—the walls of the glorious and beautiful city of Jerusalem were beaten to the earth, and the remnant of afflicted Israel were driven into dens and caves of mountains, and the deserts of Judea, like the wild beasts of the forest. In this disastrious state, the song of praise ceased in the Holy Temple—the happy feet of thronging crowds were no more seen moving to the Synagogues of worship—the heathen polluted the hallowed places of the sanctuary, and triumphed with unholy mirth, over the fallen daughters of Zion. No other true prophet of God arose to check their pride and impiety. They were delivered up to strong dilusions to believe a lie—they were reduced and taxed as a vassal province of the Roman Empire.—They refused to have the

man Christ Jesus to reign over them, and finally their city and Temple were demolished by Titus, the Roman General, and they were dispersed, and made a curse, a hissing and a by-word among the nations of the Earth till this day.

Do you ask, Brethren, what connexion this discription of the Israelites has with our subject? We will quote a little more of the prophecy of Malachi and you will see that the spirit of God attributes the coming calamities to their *neglect* of the *ministers* of the sanctuary, and propounds to them blessings of the highest degree, if they would act according to the commandments given them. Malachi verse 9, "Ye are cursed with a curse: for ye have robbed me even this whole nation," verse 10. "Bring ye all the tithes into the storehouse that there may be *meat* in mine house, and *prove* me now *herewith*, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there will not be room enough to receive it," verse 11, and 12. "And I will rebuke the devource for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." "And all nations shall call you blessed: ye shall be a delightsome land saith the Lord of Hosts."

It is easy seeing the connection between obedience to God's appointed order in his house, and the blessings of his Providence; between a course of wilful and stubborn disobedience, and the curse of the Almighty that overwhelmed his ancient Church, and will overwhelm any modern one with ruin and desolation. All the vain traditions and sinful reasonings of men, can never set aside a commandment of God. When the Saviour instituted a Home Missionary Society in Jerusalem, see Luke the 10, and Matthew 10, he bade his disciples to preach the gospel of the Kingdom of God, &c., and to take neither purse nor scrip with them, declaiming that the "*workman is worthy of his hire.*"

Heaven and Earth shall pass away, but this "word of the Lord shall endure forever." Our Saviour calls the pecuniary reward of his ministers, a "*hire*"—so far as the temporal support of your Pastor is concerned, there exists a contract like all other contracts for labour, and you withhold the *hire* of your chosen labourer, when you do not pay your Pastor: with this difference that ordinary contracts arise under laws made by *human* Legislatures; and this, arises from the operation of laws *made in Heaven*. Brethren, God has called you out of the world to be the salt of the earth, and the light of the world—his Providence has thrown you together as members of the same Church—and the same Providence has placed your minister to rule over you by your own voluntary application or call—and the Holy Spirit which has sanctified you both, hath moved holy men of God to inform you of your duty—by neglecting the same, you throw contempt on the word of God, and hazzard the course which we have just read you from the prophet.

With regard to the manner of raising a support for your Pastor, the Bible is silent, and leaves the Churches to act on the principle of expediency. Whether by subscription, or by paying into the

hands of the Churches' Treasurer every Lord's day; or by visiting your Pastor and ascertaining his wants and supplying them—the Church or her deacons might be the best judges.

The work of pastoral labour, such as preparing for the pulpit—visiting his brethren, especially in sickness, conversing freely with their children and instructing them, preaching funerals, and solemnizing marriages; assisting other ministering brethren, at times; attending Missionary meetings, Associations, &c., and assisting with his council or pen in carrying on the affairs of the denomination—all these labours require the *whole man;* and it is impossible for a minister to follow another occupation for a livelihood and preach with that ease, power and unction, as when his whole time is given to the ministry. *Your own loss*, brethren, in this respect is *incalculable.*

With regard to the amount given to your Pastor, time, place and other circumstances must determine. Let his support be comfortable. Should he be idle, extravagant, proud, or in any way an abuser of his mercies received—turn him off, and get another. But do not let your fear of his *abusing your* 'tithes and offerings,' prevent you from discharging your duty to God, and to him. *God will bless the bountiful giver.*

What gifted mind could estimate the amount of good that might be effected in this country, by the present ministry, if the brethren were properly awake to this subject, and would adopt such measures as would fully secure *competence* to all our Pastors.

FINANCIAL.

The Committee of Finance made the following Report, which was received and the Committee discharged, viz:

In the Treasurer's hands,	$76 50	
Contributions from the Churches,	68 35	
Liberty paid,	6 00	
		150 85
Paid for printing these Minutes,	75 00	
" H. D. F. Roberts, as superintendant,	15 00	
" T. M. Bond, Messenger of Corres.,	18 00	
" Shad. Coker, do. do.	14 00	
" Treasurer of the E. L. Association,	28 25	
		150 25
Remaining in the hands of the Treasurer,		$ 00 60

H. D. F. ROBERTS, *Clerk.*

Z. RIVES, *Moderator.*

(*An abstract from the Leaf River Association, for the year* 1836.)

LIBERAL SUPPORT.

The Scripture is very explicit on this head: "Let him that is taught in the Word communicate unto him that teacheth, in all good things," Galatians, VI, 6. "Who goeth a warfare any time at his own charges? even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel," 1 Corinthians, IX, 7, 14. The necessity of this appears from the injunctions delivered to ministers to devote themselves exclusively to the duties of their office: 2 Timothy, II, 4; 1 Timothy, IV, 13, 15. I by no means contend that it is unlawful for a minister to engage in secular concerns; for necessity is a law which supersedes the ordinary rules of human conduct. And what are they to do, whose stipend is too small to support a family and who have no private source of supply? A minister is under additional obligations to provide for things honest, not only in the sight of the Lord, but of men; to owe no man any thing, to provide for his own house, and if he is not enabled to do this by the liberality of his flock, and has no private fortune, he must have recourse to the labor of his hands. It is to the deep, and wide, and endless reproach of some churches, that although possessed of ability to support their pastors in comfort, they dole out but a wretched pittance from their affluence, leaving them to make up the deficiency by a school; and then with insulting cruelty complain that their sermons are very meagre and have a great sameness. Such congregations, if they were treated as they deserve, would be put upon abstinence for at least a twelve month, or until they were willing to support their pastor in comfort. They love him dearly with their lips, but hate him as cordially with their pockets. They keep him poor, to keep him humble, forgetting that as humility is no less necessary for themselves than for him, this is an argument why the articles which minister to their pride, should be retrenched, in order to support his comfort. This is certainly not drawing them with the cords of love and the bands of a man, but treating them like animals who are tampered into submission by hunger, and kept humble by being poor. It is curious to hear how some persons will entreat of God to bless their ministers in his basket and his store, while alas! poor man, they have taken care that his basket should be empty, and his store nothingness itself. Is not this mocking both God and his minister with a solemn sound upon a thoughtless tongue. Many rich Christians spend more in the needless wine they individually drink, than they contribute towards the support of their pastor; and others give more for the sugar that sweetens their tea, than they do for all the advantages of public worship. A reproach of this kind yet rests upon multitudes, which it is high time should be rolled away. It is extremely difficult, where a matter of this kind must be left to voluntary contribution, and the dictates of individual liberty, to lay down particular rules; all that can be done is, to state general principles, and leave these to operate in particuar cases. Let all Christians, therefore, consider what is a just and generous reward for the labors of a man, who is devoting

his life to assist them in obtaining an inheritance incorruptible, undefiled, and that fadeth not away; an exceeding great and eternal weight of glory:—who in assisting them to gain eternal life, exerts at the same time an indirect, but a beneficial influence upon all their temporal prosperity—who, by his ministrations, soothes their cares, lightens their sorrows, mortifies their sins, throws radiance over their darkest scenes, and gilds their brightest ones with additional splendor! who brings heaven down to earth for their comfort, elevates them from earth to heaven; and who, after mitigating for them the ills of time with an anticipation of the joys of eternity, is prepared to attend them to the very verge of the dark valley, and irradiate its gloom with the visions of immortality.

Let it not be thought that what is given to a minister is a *charitable donation;* it is the payment of a just debt. It is what Christ claims for his faithful servants, and which cannot be withheld without robbery. I spurn for myself and my brethren, the degrading apprehension that we are supported by charity. We are not clerical pensioners upon mere bounty. Our appeal is to justice; and if our claims are denied on this ground, we refuse to plead before another tribunal, and refer the matter to the great assize.

NORVEL ROBERTSON, Sen., *Moderator.*

JACOB G. COLLINS, *Clerk.*

ERRATA.—In the table, opposite to Bethel, for 100, read 1800.